SERMON

Mr. *TRAPP's*

SERMON,

Preach'd at the Parish-Church of

St. *Martin* in the Fields;

On the General FAST, *&c.*

Mr. TRAPP's

SERMON,

Preach'd at the Parish-Church of

St. Martin in the Fields;

On the Occasion of FAST, &c.

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A

SERMON

Preach'd at the Pariſh-Church of

St. *Martin* in the Fields;

January the 16th, 1711.

Being the Day appointed by Her Majeſty

FOR THE

General FAST:

FOR

Imploring the Bleſſing of Almighty GOD upon the Treaty of PEACE now in Negotiation.

By JOSEPH TRAPP, *M. A. Fellow of* Wadham *College in* Oxford.

Publiſh'd at the Requeſt of ſeveral Juſtices of the Peace, the Church-Wardens, and other Gentlemen of the Veſtry of the ſaid Pariſh.

LONDON:
Printed for HENRY CLEMENTS, at the *Half-Moon* in St. *Paul's* Church-yard. M.DCC.XII.

A

SERMON

Preach'd at the Parish-Church of

St. Martin in the Fields;

January the 18th, 1711.

Being the Day appointed by Her Majesty

FOR THE

General FAST:

BRITISH MUSEUM

Imploring the Blessing of Almighty GOD upon the Treaty of PEACE now in Negotiation.

By JOSEPH TRAPP, M. A. Fellow of Wadham College in Oxford.

Publish'd at the Request of several Persons of Quality, the Church-Wardens, and other Gentlemen of the Vestry of the said Parish.

LONDON:

Printed for HENRY CLEMENTS, at the Half-Moon in St. Paul's Church-yard. M.DCC.XII.

PSAL. cxx. 5, 6, 7.

Woe is me, that I am constrain'd to dwell with Mesech, *and to have my Habitation among the Tents of* Kedar.
My Soul hath long dwelt among them that are Enemies to Peace,
I labour for Peace; but when I speak unto them thereof, they make them ready to Battle.

THis Psalm is suppos'd to have been written by *David* when he fled from *Saul*, and was Pursued, and Persecuted by him. I say *fled from Him*; for he did not Oppose, or Resist Him. Those few Men who were in Arms with *David*, did with him only make use of those Arms to defend themselves from Assaults and Injuries in many unhospitable Places, thro' which they pass'd; or when they acted in a warlike and hostile manner, it was only against the *Philistines*, who were common Enemies to their King, and their Country. But for the rest, with regard to *Saul* himself, *David* never acted against Him, but on the contrary was hunted and pursued like a *Partridge on the Mountains*; hiding Himself in

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Dens and Caves of the Earth. This Obſervation I thought neceſſary; partly becauſe the Example of *David* in this particular is often urg'd as an Argument againſt a Doctrine of our Church, and of the Goſpel; when it really proves ſtrongly on the other Side: and partly becauſe we cannot come to a right underſtanding of the Words, without making this Remark upon them. For if we conſider the Circumſtances of *David*, with regard to the *Philiſtines*, then He here ſpeaks of War and Peace in the moſt ſtrict and proper Senſe: But if we conſider his Caſe as it related to *Saul*, and the reſt of his Enemies in that Prince's Court, then thoſe Expreſſions are to be taken in a more looſe and imperfect Signification; and mean only Quarrelling, and Malice on the one hand, and private Peace and Reconciliation on the other. The Words eaſily admitting either, or both of theſe Interpretations; I ſhall Diſcourſe upon them in the *former* Senſe, *That* being more applicable to the preſent Occaſion.

They contain a moſt Paſſionate Complaint of the Uneaſineſs and Miſery which the Perſon who ſpoke them labour'd under, by being unhappily involv'd in War and Contention; as alſo a moſt pathetical Expreſſion of his ardent Longing for Peace. And yet *David* was a Warriour, but notwithſtanding that He was for Peace; He was a Succeſsful Warriour, and yet He was for Peace; nor did

did He desire to have his Successes *in* War made an Argument against putting an end *to* it.

In Discoursing upon the Words, I shall without any more formal Distribution of Matter into distinct Heads, First farther explain them; And then raise some useful Observations from them, with a particular View to our own Circumstances.

That Expression *Dwelling with Mesech*, is by some Expositors so Translated as not to imply a proper Name of any Person, or Place, but only a Length and Duration of Time; the Words of the Original being capable of that Interpretation. And then the whole Verse will run thus; *Woe is me, that I am a long time constrain'd to dwell with, and have my Habitation among the Tents of* Kedar. But because the Word *Mesech* is in other Places of Scripture mention'd as a proper Name, it is most probable that it is so to be understood Here; and then it's being join'd with *Kedar* in the other part of the Verse makes it look more like the Stile of the *Old Testament*, and particularly of the *Psalms* it being the Idiom of those Books to mention two and sometimes more Proper Names together, and that very often when one and the same Person is express'd by Both. Who this *Mesech* and this *Kedar* were, and what was the Character of their Posterity, it will be worth our while to enquire; and tho' I shall not draw any explicit Parallel, perhaps you will silently observe by the way;

whether Others, as well as *David*, have not been *a long time conſtrain'd to have their Habitation* among Perſons of the *ſame*, or a *like* Diſpoſition.

Gen. 10.2. *Gen.* 25. 13. We read of *Meſech* that he was the Son of *Japhet*; and of *Kedar*, That he was the Son of *Iſhmael*. That the Poſterity of this latter inhabited ſome part of *Arabia*, appears from *Iſaiah*. *Iſa, ch.* 21. 13. *and* 17. And it may be argued both from my Text, and from other places of Scripture, as alſo from the Account given of them by the beſt Interpreters, that the Deſcendants of them Both were People of much the ſame Character. Thoſe of *Kedar* having the *beſt* and *cleareſt* Account given of them, I ſhall conſider them more particularly. In the firſt place then, they were *Unbelievers*, Men of a *falſe*, or of *no Religion*; tho' by their Relation to the People of the Jews in their Forefather *Iſhmael*, they had perhaps an opportunity of being acquainted with the *True*. But then indeed they were plain unpoliſh'd Infidels; and did not at the ſame time pretend to be *Wits*, or *Philoſophers*.

Farther, they were not only of a *different Opinion* from thoſe who profeſs'd the true Religion; but they were moreover, as a Learned Expoſitor ſpeaks concerning them, *Populo Dei vehementer infenſi*; extreamly Spightful and Malicious againſt the People of God: *i. e.* in other Words, *They*

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hated the Church of God, and were at perfect Enmity with the True Members of it. Another of their Qualities was *Barbarous and inhumane Cruelty*; *Notare voluit* (says an Interpreter upon the Place) *gentis asperitatem & truculentiam*. They were likewise of a *Rapacious* and *Devouring* Nature; extreamly addicted to *Plunder*, and *Depredations*: Whether They were apt to *Pillage their own Country*, does not indeed so certainly appear.

But the most distinguishing Character of them is here particularly expres'd by the Psalmist; which was, That of being *Enemies to Peace*. Upon which the Words of another Expositor are very remarkable. *Quos filios Mesech & Kedar modo erat jam exprimit per Osores Pacis: i. e. ritiarum amantissimos, & à concordiâ alienos.* Those whom the Psalmist had before call'd Sons of *Meseh* and *Kedar*, he now more clearly describes by stiling them *Enemies to Peace*, i. e. great Lovers of Quarrelling and Contention, and Haters of Unity and Concord. If therefore it be ask'd when, or how it was that *David* liv'd, or sojourn'd among any of these foreign and barbarous Nations; particularly how he could be said to do so at the Time in which He is suppos'd to have Spoken these Words, when He was Persecuted by *Saul*, when He was always either in his own Country, or upon the Borders of it: I answer (not to mention other ways of removing this Difficulty, which

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are very insufficient, and were very needlessly invented) that it is plain, He meant no more than that he liv'd among People who were of the *same Temper and Disposition* with the Sons of *Mesech* and *Kedar*. This is a Way of speaking very usual not only with the Inspir'd Writers, but with other Authors; nay, even among our selves in common Discourse. As when a Man says, He has a *Turk* or a *Jew* to deal with; tho' the Person he means be one of his Neighbours and Acquaintance, and one who professes the same Religion with Himself. The *Enemies to Peace* therefore whom the Psalmist here Complains of, might be, and very probably were, *his own Country-men*. I am sure *We* have reason to think, that such a Complaint is not a Thing irrational, or absurd in it's own Nature.

Among these *Enemies to Peace* He tells us He *had long had his Habitation*. How long it is not said; *most* certainly not 20 Years; probably not 10 Years; perhaps not half that time. And yet, He thought it long; because in *those Days*, War was suppos'd to be an Evil. The Art, or rather the Trade of War, was not then arriv'd to that Perfection we now see it advanc'd to, in these more polite Ages of Poverty, and Science. Men were not in those Times so well acquainted with the refin'd Methods of Husbanding a Quarrel; and prolonging the Opportunities of destroying one another.

To

To come closer to the Occasion of the present Solemnity: In obedience to the Commands of Her most Sacred Majesty (whom God Almighty long preserve in Mercy to these sinful Nations) we are here met together to implore the Divine Blessing upon a Treaty of Peace now Negotiating; after a War, which for the Effusion both of Blood and Treasure, I think we may truly affirm can scarce, perhaps not at all, be parallel'd in any Age, from the beginning of History to this Day. We have now a fair Prospect of Coming to a Conclusion of these Bloody Disputes; and the very Prospect, one would think, should be pleasing to us *All*; insomuch that they who agree in Nothing else, should agree in desiring not to be miserable; in desiring to be eas'd from some of those Pressures under which they now Groan; Pressures, such as our Fathers never felt, nor had any Thing like a Notion of; such as Our Posterity will feel, and stand amaz'd at: and such as we our selves perhaps shall not very much longer be able to bear. Every Body therefore one would think, should be desirous of a Blessing, which puts a stop to these Calamities. And yet is that our Case? Are we all desirous of this Blessing? So far otherwise, that there are considerable Numbers among us (tho' not near so considerable, as the Noise and Loudness of their Clamours would represent them) who are not only discontented with it, but outrageous against

againſt it. Many of them do not *feel*, but *make* the Preſſures I mention'd; and therefore 'tis no wonder They are not ſo Zealous for having them remov'd. In the moſt univerſal, and moſt dreadful Calamities, ſome few Perſons always are, and muſt be *Gainers*; 'Tis ſo in a *Fire*, *in a Famine*, and in a *Peſtilence*, as well as in a *War*.

Muſt we then be put upon the Task of *proving* that War is undeſirable? Thoſe very Perſons who force us to it, were not long ſince, perpetually exhorting us to Peace among our ſelves; and proving (what Nobody deny'd) that it was an exceeding good Thing. And is not Peace between Nation and Nation a very great Bleſſing, as well as Peace between People of the ſame Nation? Or is the Nature of Things quite chang'd within theſe two Years? No; but tho' the *Thing* is not alter'd, the *Caſe* is alter'd. The Meaning of Their Behaviour is very plain in both Inſtances; And Thoſe ſoft amuſing Declamations which were made *Then*, are very conſiſtent with Thoſe furious, and ſeditious, not to ſay almoſt *Treaſonable* ones, which are made *Now*.

I purpoſely omit all Conſiderations which are of a Political Nature, as not being proper for this Place; ſuch as the Decay of Commerce, the Impoveriſhing of the Publick, and the like; and ſhall only juſt mention the *Moral* Evils, which we cannot avoid taking notice of in Diſcourſing upon

ſuch things

such a Subject. Have we no Christian Compassion for the Miseries of those, whose Countries are the Seat of this wasteful War? Miseries beyond all Expression, or Conception; tho' long Custom has render'd them so familiar, as in some measure to lessen the Dread and Terror of them. This is a Consideration which never enters into the Scheme of those who are so fond of the War; They do not so much as pretend to think of any Inconvenience, besides the Expence of carrying it on; but as for the Ruin of Thousands of Families, depopulating whole Countries, ravaging and destroying them with Fire and Sword; These are Circumstances not worth the least of their Regards. The Truth is, we have so long been, or pretended to be Warriours and Politicians, that we have almost forgot we ought to be Christians. It is indeed a Disgrace to Christianity, that there should *at all* be any such Thing as *War*, among it's Professors; were it's Precepts duly obey'd, there would be nothing like it in these Parts of the World: For, *from whence*, says St. James, *come Wars and Fightings among you? Come they not hence, even of your Lusts?* From those Lusts which our Holy Religion would Mortify and Destroy, would Men but suffer it to exert it's Influence, and have it's *perfect Work* upon them. Which if they did, there would be an end of all Ambition and Injustice, and all other Causes of Quarrels, both

James 4. 1.

both Publick and Private. But that Christians should not only have Wars *like* other Nations, but *more than* other Nations; more Sharp, Cruel, and Bloody Wars, than any other People upon the Face of the Earth, directly contrary to the Genius and Tendency of the Religion they profess, is a most deplorable Scandal to that Religion, tho' no Argument against it.

Another Thing which the Adversaries of Peace would Consider, did the Christian Religion come into their Scheme, is the *value* which ought to be set upon the *Lives of Men*. I would not in the least derogate from the Merit and Honour of those who bravely Die, or run the hazard of Dying in the necessary Defence of their Country: But surely it is altogether inexcusable to Squander away Men's Lives without an apparent Necessity, and not to take That Consideration into the Account, when they come to Talk of War and Peace, as if it were a Thing scarce worth regarding, or entirely beneath their Notice. Besides the multitude of wretched Widows and Orphans, who Mourn in the Bitterness of their Souls, and feel the Effects of Battle, and Murder, and sudden Death; I say, not to mention That (and yet sure it is worth mentioning) how many Thousand, perhaps I might say hundred Thousand Men, have in the whole Course of this devouring War, been plung'd headlong into Eternity, into their

final and irreverſible State! What poor unregarded Wretch was there, or is there in either Army ſo mean and contemptible, as not to have an Immortal Soul to be ſav'd, or loſt? Who that has dy'd in the Field, or in a Trench, was ſo inconſiderable, but that Chriſt dy'd for Him? And ſhall Souls redeem'd by the Blood of Jeſus, be laviſh'd away without any Thought, or Conſideration of their Value? Thoſe who are ſo profuſe of them, and make ſuch a Trifle of this part of the War, regarding only the Money, not the Blood that is ſpent, are worſe than the Madman mention'd by *Solomon*; when in a *literal ſenſe* They *caſt Fire-brands, Arrows, and Death, and ſay, are we not in Sport?* Prov. 26. 18.

This being the Caſe; ſhould any Perſon or Number of Perſons, either among our Enemies or ourſelves, uſe Artifices to prolong ſo Bloody a War, in order to gratify their own Avarice or Ambition, or upon any other private Conſideration whatſoever; I want Words to expreſs the Guilt of ſuch Men. It had been good not only for the World, but in all probability it had been good for ſuch Men Themſelves, *good for them if they had never been Born.*

Eſpecially if we conſider further, that War is the great Fomenter of Vice and Wickedneſs. Camps were never yet ſuppos'd to be Nurſeries of Religion or Morality; and without any unreaſon-

able, or uncharitable Reflection upon them, We may say that they have much alter'd their Nature, if They are so Now. On the contrary it seems pretty evident, that to Them we are in a good measure indebted for that Overflowing of Ungodliness, that Debauchery, that Profaneness, nay that Infidelity, in a Word, that general Corruption both in Principles and Practice, which now looks with so frightful an Aspect upon us. I speak not this to Condemn, or even Censure all promiscuously, to whom, under God, We owe our signal Successes in Arms; there being most certainly Persons among them, of eminent Vertue as well as Valour; and Those who are so, are, of all Men the truly Honourable and Praiseworthy. But it may not be in their Power to hinder the Mischiefs I am speaking of; considering the Pravity of Mankind, those Mischiefs are in War almost unavoidable, and the Nature of the Thing almost necessarily leads and tends to them. To which must likewise be added, *Corruptions of another kind*; which, during this War, have so Blended themselves with our Affairs, that it must be extreamly difficult to disintangle them. Corruptions so numerous, of so black and so flagrant a Nature, that they cannot be equal'd by any Age already past'd, and will undoubtedly be the Amazement of all Ages to come. And in taking notice of These, I do not go beyond my

proper Sphere; For *Robbing the Publick* is ſurely a Sin, and as ſuch, falls under the Cogniſance of Divinity. Tho' perhaps it may be look'd upon to be no Crime by Thoſe who commit it, *becauſe* it is of a *Publick* Nature, and ſeems to be join'd with *Politicks*. But if (as the Wiſe-man aſſures us) *Whoſo Robbeth his Father or his Mother, and ſaith it is no Tranſgreſſion, the ſame be the Companion of a Deſtroyer*: He certainly is much more ſo, who Robs his Prince and his Country, and *ſays*, or thinks *it is no Tranſgreſſion*; and it is impoſſible for Him to be the *Companion of* any greater *Deſtroyer*, than Himſelf. Prov. 28. 24.

But Thoſe, with whom I am now arguing, will I know, be ready to reply, that all I have ſaid is very foreign to the Point; becauſe they are as ſenſible of the miſery of War, as we can be; and altogether as deſirous of a Peace now at this time, provided We could obtain a *good one*. Provided We could? We ſhall undoubtedly have a good one, if We have any at all; and how come they to think We ſhall not? How *come* They even to *think* ſo? And how *dare* they *ſay* ſo? Can they imagine, that when our Enemies are reduc'd ſo low as to ſue for Peace, the beſt of Queens will ever conſent to ſuch a one as ſhall be Unſafe or Diſhonourable, either to Her ſelf, or Her Subjects? Theſe Projectors of Schemes for the Repoſe of Europe, would do well to mix a little Duty, and good Manners with their Politicks:

ticks; Reſpect and Loyalty to our Sovereign would much better become us, than meddling in Matters which are too high for us, which We know little or nothing of, and which we have nothing at all to do with. We might only obſerve, were we diſpos'd, or were it proper for us to canvaſs this Argument (as indeed we have juſt as much to do in it as They have) how wiſely theſe Contrivers of ours have provided for us; They will needs gain a Point which (as others ſay) is only attended with theſe three ſmall Inconveniencies. 1. That it is not the End which was aim'd at and propos'd when we enter'd into this War. 2. That it is impoſſible to be obtain'd: and 3. That if it were obtain'd, it would do us more hurt than good. And moreover, to make it, if poſſible, yet more abſurd; in endeavouring to gain this Point, They go upon theſe two Suppoſitions. 1. That in the continuance of the War, we are infallibly ſure of Succeſs; God Almighty's Leave not being ask'd, and He not being at all conſulted in the Matter. 2. That their twenty precarious Suppoſitions about *what may happen*, (when there are very great odds on the other ſide) As that two or three Princes may happen to Die, others to be Born, and others not to be Born, and ſuch or ſuch Coalitions may happen to be made, and the like, ought to weigh againſt the *certain Miſeries* of War which now is it ſelf one of the greateſt Calamities that can poſſibly

befall

befall us; and that too, when *with* thoſe Miſeries we ſhould probably be more ſubject to thoſe other Evils they endeavour to avoid, than We ſhould be *without* them. Theſe Things I ſay might be urg'd: But I ſet aſide all Arguing of this Nature; becauſe, as I ſaid, it is not proper in this Place; nor indeed for private and inferior Subjects in any Place. All therefore that is requir'd of us, or indeed fit for us in this Particular, is earneſtly to implore the Bleſſing of Almighty God upon the Treaty of Peace now Negotiating, and upon the *Endeavours of thoſe who* on all parts, *are employ'd in that Great Work*; or Succeſs to our Arms, if we have any further Occaſion for them, as we truſt in God we ſhall not: Reſting aſſur'd, that if we have *a Peace*, it will therefore be a *Good one*, *becauſe* we have it; and for That entirely depending upon the Wiſdom and Goodneſs of our moſt excellent Queen, aſſiſted by ſuch Wiſe and Faithful Counſellors. Upon this Conſideration no body can be averſe to Peace, unleſs it be by reaſon either of *Gain*, or of *Guilt*, or of *Ignorance* and *Miſrepreſentation*. Let us therefore put up our earneſt and devout Petitions to the Throne of Grace for this moſt deſirable Bleſſing; 'till it ſhall have pleas'd Almighty God to *rebuke the Company of the Spear-men*; *until*, or although, *they humbly bring pieces of Silver*, in a different Senſe perhaps from that of the Pſalmiſt and 'till he ſhall have *ſcatter'd the People that delight in War*. Pſ. 68. 30.

FINIS.

behalf us; and that too, when with those Miseries we should probably be more liable to those other Evils they endeavour to avoid, than We should be without them. These Things I say might be urg'd: But I let aside all Arguing of this Nature; because, as I said, it is not proper in this Place; nor indeed for private and inferior Subjects in any Place. All therefore that is requir'd of us, or indeed fit for us in this Particular, is earnestly to implore the Blessing of Almighty God upon the Treaty of Peace now Negotiating, and upon the Endeavours of those who in all parts, are employ'd in that Great Work; or Successes to our Arms, if we have any further Occasion for them, as we trust in God we shall not: Resting assur'd, that if we have a Peace, it will therefore be a Good one, because we have it; and for That entirely depending upon the Wisdom and Goodness of our most excellent Queen, assisted by such Wise and Faithful Counsellors. Upon this Consideration no body can be averse to Peace, unless it be by reason either of Gain, or of Guilt, or of Ignorance and Misrepresentation. Let us therefore put up our earnest and devout Petitions to the Throne of Grace for this most desirable Blessing; 'till it shall have pleas'd Almighty God to reduce the Country of the Spectator; until, or although, they humble themselves like Men; and 'till the Flatterers of Silver, in a different Sense perhaps from that of the Psalmist and 'till he shall have scatter'd the People that delight in War.

FINIS.